A TRVE AND BREIFE REPORT, OF THE GREIVOVS *VEXATION BY SATAN, OF* MARY GLOVER *OF THEM-STREET IN LONDON: AND*

of her deliueraunce from the ſame, by the power of the Lord Ieſus, bleſ-*ſinge his owne ordinance of prayer and faſtinge.*

I muſt bend my ſelfe to breuitie in this diſcourſe. For if I ſhould dilate of all actions, prayers, accidentes, circumſtances, with the effectes, iſſues, or events of that worke, which I intend a little to lay open: I ſhould rather write a volume, thē be anſwerable to the title of this treatiſe, which preſently I haue prefixed. For the action being begon about 8. of the clocke in the morninge, and not ended till after 7. at night, And the time beinge in the meanē ſpace whollie and carefully beſtowed (the moſt of the company not remouing all the whole time out of the roome) in ſuch ſort as not one quarter of an hower was free from imployment in ſome action of the

miniſters:(who were continuallye either the mouth of God to vs, in deliueringe ſweet aud apt meditations,fitting the time and preſent occaſion,raiſed out of the bleſſed and comfortable worde of God)or els the mouth of vs, to ſend vp our prayers & ſupplications, our ſighes and grones, vnto God:it may eaſilie be conie&tured,to what a great bulke a booke would riſe, if a man would ſtriue to ſett downe the ſomme of each ſermon,the contentes of each prayer, the a&tions and affe&tions of the partie afflicted, and moſt of all intereſſed in this worke. All which, as they are great in importance, diuers in variety, and comfortable in the iſſue:ſo it may rightly be coniectured,that the iuſt report of them all, cannot fall within the compas of the memory of any one preſent, much leſſe of him to whom the taſke was committed. Who not withſtanding being incouraged by the exhortations of the reuerend brethren, and ſtrengthened by their promiſes of adding their helpinge handes, when this my firſt drawght ſhould be offered to their veiw: hath vnder taken to write of the matter, as God ſhall enable, and his bleſſed ſpirit ſhall giue direction,which I humblie craue

to

to be granted for Christ his sake.

And seeing I am purposed to handle this matter in the best sort I can, (to the end thou migheſt be the more fully made acquanted withall that was done therin) It is not vnfittinge (and good order requireth it) that I should also let thee know, what the ministers did to prepare and sanctifie thēselues the day before to so great & holy a worke. My selfe (I confesse) was not at this their meetting, I knew not thē of their purpose, but hearinge ouer night of the next dayes action, I so fitted my selfe to it, as that morning I was the third person that arriued in the roome where the worke was performed: yet with purpose (as god knoweth) to be but a behoulder, and to ioyne in the affections of my hart with the prayers of the rest, and to be partaker of their preaching. And so I had sett still, had I not ben drawne out of my place, as I am sure many there present can testifie.

But touching this their preperation which I am now readie to report, although I was not (as I said) present at it: yet I had it from one of them that could best tell: and hauing read it before the others, I finde it confirmed by their testimonies.

after

After that by consent of godly ministers, (at the instât request of the parents of *Mary Glouer*) it was resolued vppon that there should be sett a part one day (and that presently vppon good considerations) for prayer and fasting, that by humble supplication God might be intreated to haue mercy vppon them, and vppon his distressed servants of that family, especiallye vppon the maide her selfe, who was the occasion of the others greife: It was agreed vppon, that on tuesday the 14. of December the ministers (who were to be imployed in that action) should meete togeather to aduise of the order that amonge themselues they would obserue both in prayey and preachinge. which being accomplished, it was thought good that one should be appoynted, who should the night before the exercise, prepare the company that shoud be partakers with the ministers in that ned full and holy action.

At the time appointed of this preparation, with much a doe they meet, some ten or twelue. at M. *Gloners* house in Thames-street: there they continued a space, & then the * preacher that was appoynted: first prayed God to direct him to speake & the people

*M. Skelton.

people to heare, and all to prepare themſelues, that they might be fitted to come before the God of heauen. That done, he framed ſome wordes of exhortation to repentance, and eſpecially to an earneſt humiliation of their ſoules and bodies before the Lord, that he ſeeing them (eſpecially ye thoſe that were moſt intereſſed in the diſtreſſed) truely humbled: he might in mercy and goodnes lift them vp, by giving deliuerance and grantinge comfort in his good time, in what manner and meaſure it pleaſed him, and that not for any other, but his owne truth and promiſe ſake.

The ground of his exhortation was the 10. verſe of the 4. Chapter of Saint Iames *Caſt downe your ſelues before the Lord, and he will lift you vp.* which conſiſteth of a commaundement *caſt downe*, and of a promiſe, *to exalte.*

He ſhewed the neceſſitie of the former, if we meane to inioye the latter, firſt by the commaundement of God, and ſecondly in regard of our ſelues, who could not otherwiſe be cured, being naturally to much advanced in ſome vaine conceites of our owne goodnes. he deſcribed the nature & propertie of this grace & worke, he noated

the

the way how to com by it, namely, firſt by ſerious meditation in the law of God (that layeth open our ſinnes and Gods Iudgments) Secondly by obſeruinge the Iudgments of God vppon others, and vppon our ſelues, Thirdly by prayer & other outward meanes ſanctified for that purpoſe, Fourthlye, he ſheewed that if a man wilbe truely humbled, he muſt caſt his eyes on Gods mercies. For, feare may aſtoniſh, & Iudgments may terrifie, but worke true humillity they cannot, vnleſſe God in favor doe worke it by his ſpirit and the miniſtery of grace: and therfore the ſaide preacher ioyned this grace to true converſion, as a fruite to his owne tree. And this was the ſumme of the firſt part, namely, of humblinge or caſtinge downe, ſavinge that ſome what was added for the ſinceritie and continuance in this grace of God, becauſe the Apoſtle ſaith *in the ſight of God.*

Touching the ſecond part, he obſerued the verity and conſtant truth of this promiſe, and ſo the exellency of it, by conſideringe the nature & will of the promiſer, ſecondlye by the gratious effectes, and workes of mercy and truth ſheewed to all his Saints, *Abraham, Dauid, Ioſeph*, and our *Lord* Ieſus

Chriſt

Chriſt the Prince of our ſaluation. Here he thought it needfull to exhort, that hauinge this promiſe of heelpe and of honor, we ſhould not abuſe it, either preſcribing vnto god, the time when to performe it (ſince he hath ſaid it ſhalbe in due time. 1 *Pet.* 5. 6.) nor the meanes, ſince his wiſdome is vnſearchable and knowes how to doe it, with meanes or with out meanes, and evē contrary to all meanes: that the worke may appeare to be his: or elſe by fainting in our ſelues by the conſideration of our vnworthines, & ſinne, foraſmuch as god reſpecteth his owne glory, his truth and promiſe in this worke, and not our worthines, or the meaſure of our faith and repentance, ſo we haue in *vs* the worthines of Chriſt, and ſo he concluded with prayer agreable to this ſpeach ſo neere as he could.

The time when this exerciſe began was abovt 6. of the clocke at night: wherin they continued, in prayer, in hearing and ſpeaking the ſpace ſomwhat more then an hower: none vſinge either prayer or ſpeach at this time, but onely the miniſter, who was the mouth of God vnto the reſt, & of the reſt to God, ioyning with him in prayer, and reuerentlye attendinge the actions in hand

hand. The maide and her mother ſate nere the preacher, religiouſlye harkeninge both in the time of the exhortation and prayer, the father in time of prayer did ſend forth many harty ſighes, which concurred ſo iuſt with the wordes then vttered to that purpoſe, that it might be thought by others, that the preacher purpoſly pointed at him in his ſpeach and prayer. The action being ended, the maide and her mother came & with ſober countenaunce and geſture, gaue thankes to the preacher. This done, they departed with mutuall conſentes to meete the next morning at the time & place appoynted (which was not in the ſame houſe of M. Glouers, but in another place farr diſtant, for the more quyet and ſecurity to performe that good worke of prayer, faſting, and ſupplication, which now I am preſently to goe in hand withall.

On Thurſday the 16, of December. 1062. there meet together in a certaine* place a cõpany of ſuch as feared god to the nomber of about 24. wherof 6. were Preachers beſide the partie afflicted: who humbling themſelues, by faſting & prayer all the day long, before the preſence of our great, glorious, & moſt gratious god, were in

Miſtris Ratcliefs in Shorditche.

in the end ſent a way not empty, but moſt ioyfull, in that their deſires were hearde, mercy obtained, and their hopes and longinges ſatiſfied, Thus of the whole action in generall, now of the ſame in more perticuler ſort.

About 7. of the clocke in the morninge before it was full day light, ther were ſome few of vs come to the place, where hauing ſtaide ſome halfe hower, moe were aſſembled, and amongſt others, the Parents of the afflicted mayden: who hauing brought her to the houſe preſented her in the chamber, cauſing her (as I remember) to come Formoſt into the roome, which mayden came into the place not led, or ſupported by any, with very ſober countenaunce, yet ſuch, as bewrayed affliction of mynd, and torment of body, formerly ſuſtained, and performing very ſeemely and comely reverence to ſuch as were preſent, ſhee went and tooke her place on a low ſettle, at a beds ſide, nigh vnto the fire, and ſo ſatt downe hauinge a Bible in her hand which ſhee either brought with her, or was then and ther deliuered to her, wherof ſhe made vſe ſo long as ſhe could, by turning to ſuch chapters as were read, and to ſuch textes as were hand-

led, or ſuch quotations as were cited: wherin if ſhe at any time failed, either by greife of body, or infirmity of mynde, or meditation, or by fayling of ſight (which ſeemed ſometimes ſo to be, by the rubbinge of her eyes with her hand) then a woman ſittinge by, was ready alwayes in that behalfe to helpe her, eſpecially at the inſtance of the Preachers, who directinge their ſpeaches many times to her by name, would call vpon her to turne to the place alleaged, and ſo would ſtay till ſhe had found it.

In the meane while, namely after her comminge into the chamber, vntill it was full 8 of the clock (for ſo long we ſtayed expectinge the comminge of an auncient humble harted preacher, whoſe preſence we much longed for) * one of the preachers made motiō to ſpend a little time till all were cōe in reading ſome parts and portions of the word of God, by meditation, wherof each one privatly might make ſuch obſeruatiōs and raiſe vp ſuch thoughtes as, wherby we might be the better fitted to the worke following. And ſo hauing firſt prayed, he did to this end, read the 4. and 5. Chapters of *Iames*, and after them he read the 51. *Pſal.* throughout: which done, to helpe vs, he

*M. Skelton.

poynted

poynted to ſome principall or eſpeciall poyntes therein, that ſeemed to him moſt meet to be obſerued for the preſent purpoſe, and ſo againe concluded with prayer agreable. This being finiſhed the hower of 8. was come, and the company was ſuch, as gaue vs comfort, and incoragement to begin.

Then the firſt * preacher did ſett hand on the worke, and preparing himſelfe to it, framed his ſpeech for the addreſſing of vs to the more duetifull & religious carriage of our ſelues in the action, humbling vs by prayer, confeſſing our ſinnes, our weaknes, and vnworthines, begging pardon, crauing gratious aſſiſtance, and an happy iſſue of our enterpriſe, for Chriſt Ieſus his ſake, who is bleſſed for euer *Amen*. M. Lewes.

The prayer being finiſhed, he tooke for his text *Pſalme* 50. 1. 5. *Call vppon me in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie me.* Wherin the partes obſerued were 1 a precept to call, 2 the partie on whome, 3 the time when, 4 the promiſe of deliuerance 5 a duetie thervppon to be yealded.

For the firſt, we are not onely allowed, or exhorted to call if we liſt: but commaunded

ed to doe it, as a parte of Gods worſhip.
For the ſecõd, he noted in the party to be called vppon, wiſdome in ſeeing all things, willingnes to heare, and power to helpe, and in the firſt poynt of his wiſdome, he vrged his All-ſeeing eye: and preſſing the ſame poynt vppon the parents and on the poore maide by name, to rippe vp the ſecrets of their hartrs touching their liues foreſpent: the poore ſoule the daughter, began to weepe, yet moderating her ſelfe, ſhe indured all his ſpeach, even to the end of his forenones ſermon, wherof let it ſuffice to haue reported thus much: ſaving that he further added this, that God did ſee our wants, before we aſke, he prepares our hartes to begg, and then bendes his eare to heare. His ſermon being done, he ended with an effectuall & ſuitable prayer to the purpoſe, hauing ſpentin prayers & preaching ſome hower & halfe. And truely touching the man (and ſo of the reſt:) I ſpeake not to clawe, I write in the feare of God, to gaine glorie to his maieſtie, and not prayſe to men, to whom belonges nothing but ſhame) I knew him long before, but I knew him not ſo, having neuer heard him before. And heare I appeale to his hart, and

ſo

ſo to the harts of the others that ſucceeded in prayers and preaching: whether they did not that day finde in themſelues an extraordinarie preſence, and ſupply of God his gracious and powerfull ſpirit in them, in the performance of theſe moſt holy and reuerent actions.

After this action of preachinge and prayer ended, the poore creature, (being pale and wan coloured) was aſked by her mother & others, how it fared with her? ſhe acknowledged ſhe felt payne in her body, & wept and prayed God to be mercifull vnto her, and to help her, and ſaide withall, that ſhee could and would indure further proceedinge in the begone exerciſe, and ſo ſatt a whyle rubbing hard, or ſtroaking downe with her hand, her left ſyde and flancke.

Then ſucceded the ſecond* preacher, who ſhould haue begone the exerciſe himſelfe if he had come in time, but he came a little after the action was entered into by the firſt preacher. This man did happily ſecond the firſt, and that preſently without intermiſſion, begining with a moſt ſweete, mylde, (according to his diſpoſition) long, earneſt, and powerfull prayer: which done, he tooke for his text *Mathew* the 11. 28.

M. Evans

Come

Come vnto me all yee that are wearie and laden, and I will eaſe you. which being read, he obſerued in it, firſt an allurement to come, ſecondly the parttie to whom, thirdly the partties that ſhould come, and laſtly a promiſe of eaſe: of all theſe partes I could report ſomewhat, but (as I ſayd) I muſt apply to be breife, only this (as I remēber) he preſſed moſt (at leaſt it made moſt impreſſion in me) the thyrd parte. viz, of the parties that ſhould come, namely ſuch as in tie of their wantoneſſe could not or would not, intend it, but being preſſed with afflictions (purpoſly ſent) are ready to come to the hand that gaue the wound, whoſe drift alſo was herein, to gett occaſion to make ſheew of his ſkill and good will to heale. Further he noated, that ther be a great many that are laden with ſinne, but not wearied with the burthen therof, ſo endinge agayne with prayer, conteyning poyntes agreeable to his text, and fitting the preſent occaſion: he made an end of that his taſke.

Then himſelfe in the mildnes of his charitably diſpoſed minde, aſked the mayde how ſhee did, and perceauing her to wax pale coloured, weepinge, and anſweringe faintly, he made motion that ther might be a litte

little pawſe, that every one that liſt, might walke downe a while & refreſh themſelues diuers went, but more remained behind, and a mongſt them, my ſelfe, who came of purpoſe to marke (as preſciſely as poſſibly I could) all the actions & circumſtances of that dayes worke. In this meane time I obſerued her, ſittinge, weepinge bitterly, wringing her handes extreamly, complaining of vnacuſtomed payne, yea caſtinge out wordes of feare that God would not heare vs in calling on him for her ſo wretched a creature. This circumſtance I doe the more willingly retaine & inſiſt vppon, to meete with a proiect of the oppoſite Doctour of Phiſicke, who layeth it downe for a ground, that many are cured of ſtrāge diſeaſes, (even of the mother) with a very bare conceipt, or apprehenſion that praier and faſtinge ſhall doe them good. For this poore creature (as hereby yow ſee) was ſo farr from having imbraced any ſuch ſtrong immagination, that ſhe vttered wordes of doubt, diſtruſt, yea, of dreadfull diſpaire, but to returne, I will obſerue this withall, that all this pawſe was not aboue the ſpace of leſſe then a quarter of an hower.

Here it is fitt that this alſo ſhould not be omited

omitted, namely, that she felt paynes this day, before the accustomed hower. For now they came about Nine of the Clocke, which was 4 or 5 howers before the vsuall time of her fitts, which were wont to kepe their returnes as due as the tyde. And againe, when the vehemency of the fitt began to seize vppon her this day (which was also her fitt day, being every second day) It began som-what after the ordinary time, which was wont to be before two of the clocke in the after noone. And againe, the saide vehemency of the fitt when this day it was come, It kept not the like course as vsually before it had done. For first, in former fittes, blindnes invaded her: (and so also was it this day when the fitt came after 2 of the clocke) and this blyndnes was accompanied with a pale dead colour of face and eyes closed (yet so, as you might perceiue the whyte of them to be turned vp) *Secondly* followed dumbnes, (which also was so now) but herein they differed, that the former blindnes and dumbnes having once seazed on her, shee never cãe to haue freedome of speech till the whole fitt was ended (which was about 11. a Clocke at night) but now, they gaue place by turnes)

Thirdly

Thirdly ſucceeded an heaving or ſwellinge in the bellie, breaſt, and throat: *Fourthly* (on this day) followed the wagging of her chappe, which ſtirred much vp & downe, not with over haſtie motions, but with ſoe leaſure: *Fiftly* deadnes of the left ſide, with inflexible ſtifnes, of legg, arme, hand, and fingers: thes were alſo now: but they made not the like iuſt retournes and ſtayes, neither did they follow each other in their ordinarie kind of ſequence: ſo that as one* in his notes ſetteth downe) ther was no coherence of this dayes affliction, with her former fittes or paſſions. And thus much (as it were by the way) of the diſparillitie of this dayes vexation, from the perturbations, or tormentes which beforetimes ſhee had ſuſtained. Rob. Midnal

Hitherto ſhee had ſitten vppon the Settle by the bed-ſide, wher at her firſt comming ſhe had taken her place: But now, ſhe was adviſed to remoue her ſeate, and to ſitt about the midſt of the Chamber, in a lowe wicker chaire, with her face towardes the fire, and her left ſide towardes the preacher. Then the foreſayd auncient preacher called for a new ſupplye of a third man:* who in much modeſty began to pray, and M. Bridger.

havinge fruitfully finiſhed the ſame, he read a large text, namely *Daniell* the 9. frō *verſe.* the firſt to the end of Daniels prayer verſ. 19. Where poynting to poyntes goinge before, and runninge ouer that which he had read: He deliuered very good and pertinent obſervations, which the very context of the chapter doth plainly offer, and a man exerciſed in the ſcriptures may rayſe in his owne meditations, if he ſhall adviſedly & with reverence read over the ſáe, & therfore (as alſo becauſe I wilbe breif) I paſſe it over. Thus endinge againe with a comfortable prayer agreable to his humbled ſpirit (in which his prayer he remembred amongſt other thinges, the power of Dauids ſlinge in overthrowinge Goliah, who defied the hoaſt of Iſraell:) he ceaſſed for that time.

By this time (as I remember) it was paſt twelue of the Clocke: And now diuerſe of the company called on the preachers ſtill to be doeinge, and not to giue the Lorde any reſt vntill he had heard vs, much leſſe to giue Satan any reſt to harbour where he did: and in this behalfe one of them (I know not who) could put vs in remembrance, that *When Moſes held vp his handes*

Iſraell

Iſraell prevailed, but *when he held thē downe Amalek prevailed*. exodus 17.12. Herevp pon ther was a little ſtrainінge of curteſie whoſe turne ſhould be next, either to pray or to preach. Then a fouth * preacher ſucceded in prayer, who beſides the eſpeciall poyntes of the other prayers fittinge the preſent occaſion. (as namely that it would pleaſe God to caſt a mouſell (that was his word) vppon the iawes of that ramping *Lion*, that goeth a bout ſeekinge to devoure, wher he alſo complained, that amongſt all the miſeries that poore men are plunged into by meanes of ſinne, they ſhould be ſubiect to ſuch a iudgment as this was: yet he rayſed comfort in that ther was a victorious Lion of the tribe of Iuda, ſtronger then he. ect.) I ſay beſides the ordinary poyntes of the prayers, he complained, that we might not (but in feare of men) meete together to performe ſuch dueties, and ſuch meanes as God hath ſainctified, and the Church heretofote practiſed in ſuch caſes, for releife and recouery, of pore creatures diſtreſſed in this kinde. And ſo much of his prayer. M. Barber,

Then he that preached the firſt Sermon at 8 of the Clocke in the morning, returned M. Lewes.

ed to his text, taken out of *Pſal.* 50. 15. (as before is ſaide) but firſt he prayed effectually for graces neceſſay, for himſelfe, for the afflicted parttie, and for the behoofe of vs all ther preſent, yea and for all the ſervantes of God, whereſoever, that done, he repeated not much of that which in the morninge he deliuered, but proceeded to hãdle the reſt, & eſpecially (as me thought) he bent his force to that poynt, namelye of the time when we ſhould call vppon God, and that was, *The needfull time of trouble.* This he handled after this manner, many are the troubles of the righteons, but ſent of God, that we might call more earneſtly: and ſo by him being deliuered from thẽ all, he might receaue thanks of all, and for all favours. Here he noated alſo, that the wicked had their ſhare in troubles but the troubles of the one and of the other, doe greatly differ. For the one proceede from a Iudge, the other from a father: the one are light and momentanie, the other durable and the begininges of greater woe, the one to correct, to purge, and refine, the other to confound, to make more obſtinate and inexcuſable: thus with prayer he alſo ended, as with prayer he began.

Now

Now was it(as I remember, and others in their notes obſerue)paſt two of the clocke vntill which time the maiden havinge remained in reaſonable good peace and eaſe: I aſked one what he thought of the matter: who anſwered that his hope was, we ſhould haue a calme ſtill, nothing but faire weather, and that Satan would ſteale away like a micher: whervnto I replied nothing, as one that could haue bene glad it might be ſo: but I doubted it, conſidering that his mallice, who heretofore had raged in her, would not be ſo gentle, as to begon without a partting blowe: but eſpecially calling to minde, the manner of his departing in thoſe dayes, when the power of doinge miracles was given to the Sonnes of men, (which now is ceaſed) namely that he vſed to rent, and tear, and leaue for dead: and I imagined that his mallice was rather growne greater towardes the end of his kingdome, and ſo it fell out: for even a little after that time, the poore ſoule began to be ſenceleſſe of one ſide, to be blinded, dead coloured, and eye turned vp, to be ſtiffe in the left legge and arme etc. (but theſe were not in ſuch manner as in former times, both for their ſequence & continuance,

M. Evans

ance, as I tould you a little before) at what time the good ould * preacher (even with out intreatie) fell to prayer: & hauing continued therin a good whyle, the mother who felt the legge, and an other who held the hand, acknowledged that naturall libernes and motion began to come againe (the preacher ſtill continuing in his prayer) and a none the poore creature began to gaſpe, and to ſtriue to ſpeake, and within a while ſhee ſpake ſomewhat, but what I could not then perceaue it was ſo ſoftly vttered, and I being further of, ſaw many layinge their eares to her head to heare: but a none her ſpeach began to be lowder and lowder, ſo that I did very well heare, a great deale more then I can remember, yet that which I doe remember I will faithfully reporte, referring my ſelfe againe to my brethren herein to be holpen with their additions. The firſt worde that ſhee deliuered when ſhe began to labour to vtter any thing that was like vnto ſpeach, was, *almoſt, almoſt*: the accent being vppon the ſillable all.

But firſt before I begin to ſett downe her prayer, let me obſerue a circumſtance or two. There did droppes of teares ſteale downe the cheekes of many, often times in

in the time of the Sermons and prayers before mentioned both from weomen, and men, yea the preachers theſelues, but now at the prayer of the damſell her ſelfe, they did a bound. The preacher continued a while praying as he began, and ceaſed not, although the maides wordes were now waxen lowde (for belike he thought ſhee would preſently haue ceaſed) but ſhee continewinge, this was thought to be confuſed, and therefore he ceaſed, and gaue vs leaue to harken to her, which we were very willing and glad for to doe: he, (or another) ſaying further, let her a lone, you ſhal ſee ſhee will doe it her ſelfe, ſhe will procuer her owne deliuerance.

I will come to report her prayer by and by but firſt one thinge more. I heard a gratious yonge * genleman (I knew him not, I had no acquaintance with him, they ſay he is one of the Innes of Courte) who having firſt heard her low voyce, and diſcerning what ſhe ſayd: he haſted from her with blubbering cheeks, his tongue being ſcarſe able to be the meſſenger of his hart, ſurcharged with ioye) but at laſt out he brake with the matter thus. I thanke God I conceaue good hope of happy deliuerance: I haue

M. Oliuer.

haue ſeene her often heeretofore in her fearfull fites,but I neuer ſaw or heard, that beingonce entered into a firſt fitt, ſhe euer recouered free libertie of ſpeech againe, till the laſt fitte was ended,(which alſo was vſually the moſt tirrible) but remained both blind and dumb,till then,which laſted commonly from before 2 of the clocke in the afternoone, vntill eleven or twelue at night. Well,her prayer goes on,and we giue ioyfull attendance and ſilence vnto the ſame,ſaving that many an harty *Amen* was yelded to many poynts of her prayer, which laſted about halfe an hower,ſhe ſitting all this while in her ſaide chaire, and leaning backward, her face ruddie coloured,and directed vpward,her eye liddes a little opened,her handes both at once, (but not ioyned together)continually lifted vp and preſently falling downe at the end of every period or perfect petition,ſhe labored ſo in it,and that with teares,that a little froath wrought out at the corners of her lippes,& ſo ſhe continued vntill (I think) partly wearines of her weake body cauſed her to ceaſe, ſo ſhe reſted,but as the event ſhewed,ſhe was then growing to a ſharper fitte:which being perceaued, then ther was

one

one who very vnwillingly was drawne to praye· But before I ſpeake of his prayer, I will diſcharge my promiſe concerning the report of hers: wherin I know I ſhall faile in remembrance of many poyntes: as alſo for the tyme when, and in which of her prayers each requeſt was made, (for ſhee vſed 4. prayers, as you ſhall heare afterwardes) but that which I will ſett downe, ſhalbe ſuch as I can ſaflye beare teſtimony vnto, both for the matter, and I thinke not much miſſinge the wordes. And herein I will be the more plentifull, becauſe in reporting her next ſucceeding prayers, I will peradventure referr to this (as containinge many poyntes which ſhee afterwardes did iterate) & ſo eaſe my ſelfe of labour in writting, and the reader in perviſing.

Her firſt prayer

O Lorde I beſeech thee looke vppon me thy poore handmaide, with the eyes of mercy, haue mercie vppon me for Ieſus Chriſt his ſake, be mercifull vnto me and pardon all my ſinnes, let them not ſtand vp as a wall to ſtoppe and hinder thy favours from me, but waſh them all away in the death and bloudſheed of Ieſus Chriſt, thine onely, true, and deare Sonne. I haue ben a vile wretch, and ſinnfu'l creature, but deale not with me as I haue deſerued, re-

member thine owne promiſe, that at what time ſoever a ſinner doth repent him of his ſinnes from the bottom of his hart, thou wilt put out all his wickednes out of thy remembrance. O lorde I reprent me of all my ſinnes, I beleeue, help my vnbeleife: graunt comforte, Lord comforte, thou that art the God of all comfort and con-ſolation, adde ſtrength

Her wordes were ſo

*lord to my * ſtrength, rebuke Satan and help me: O Lord in mercy behould me and graunt me deliuerance, O Lord deliuerance, and that even now o lord if it be thy bleſſed will. Neuerthelesſe not my will but thy will be done, giue me patience O Lord, and ſtrength to beare, and lay on no more then I ſhalbe able to beare, and confirme my hope to be deliuered when thou ſhalt ſee it good, giue me grace to ſay as Iob ſaide,* Though thou kill me yet wil I put my truſt in thee. *And to ſay, with thy ſervant Dauid,* If thou haue no pleaſure in me, behold here I am, doe with me as pleaſeth thee. *Yet O Lord though thou ſhouldeſt lett Satan kill my body, let him haue no power on my ſoule, let the ſame be pretious before thee, neuerthelesſe graunt (if it be thy will) that I may one day reioyce with thy ſervant Dauid and ſay,* It is happie for me that I was in trouble. *And o Lord*

be

be mercifull vnto her by whoſe meanes this trouble was brought vppon me, I forgiue her with all my hart, even for all that hath bene done vnto me from the beginninge, and I praye thee o Lord to forgiue her, to giue her grace to ſee her ſinne, and to repent, and to beleeue that ſo ſhee may be ſaued. Satan was herein thy rodde (o Lord) vppon me, and ſhee but the inſtrument, and as for the rodde when thou haſt done with it, it ſhall be caſt into the fire. But the inſtrument that hath ben (by that ſerpent) abuſed, o Lord haue mercie vppon her, and forgiue her all her ſinnes, even as I forgiue her with all my heart. Thou knoweſt lord, that, that which hath ben done againſt her, hath not ben done of mallice, or deſire of revenge on my parte, but that the truth might be knowne, and ſo thou to haue the glorie, and that I *might be deliuered from the ſlaunder of men: heare me o lord from heaven and graunt me theſe requeſtes for* Ieſus Chriſt *ſake, in whoſe name* I *further call vppon thee as he hath taught me ſaying.* Ovr father which art in heaven etc. throughout to the end. After the lordes prayer, ſhee added ſome other few ſhorte petitions and ſo made an end, and let this ſuffice for report of the cheife contentes of her firſt prayer, which laſted about the

ſpace

ſpace of halfe an hower. For ſtriuinge to proceede, ſhe fell into another fitt.

And then immediatlie, their was callinge both by the preachers and people, for a new man to the helme, and then was dra-
Swan. wen forth* one (being greatlie vrged ther vnto) to praye: he yelded to that onely, for indeede he ment not to be imployed at all, but onely to ioyne in prayer with the reſt of the company, and to be partaker with them of the word there taught and applyed (as appeared by his keeping himſelfe aloofe) but being (as is ſaide) vrged by the preachers and company, he began his prayer with a meditatiō out of the ſpeech of Iacob: *Gen.* 28. 16. 17. *Surely god is in this place, and I was not a ware: how fearfull is this place etc.* applying the ſame thus, that this feare came vppon vs, becauſe the place beinge holy by the preſence of God, we were vnholy in the inclinations of our hartes continually, and ſo he pleaded for mercy by the mediation of him, who in the dayes of his humiliation beinge taught obedience by the thinges he ſuffered, did ſend vp mighty cryes, and was heard in the thinges he feared, and therfore he beinge a faithfull High Preiſt, and touched with our

in-

infirmities, could tell how to haue mercy and help, *Heb.* 4. 15. and 5. 7. &c. & in proceſſe of his prayer he began a little to alter the tune of the former dolfull ditties, and began to thanke God, for mercies preſently vouchſafed, vppō the preachers in their Sermons and prayers, yea and vppon the poore maide, whoſe tongue being by his goodnes lett looſe, had ſo ſpoken as before yow heard, and therfore he began to be bolder, and to incroatch vppon further favour, ſayinge, we would take this at Gods hands as an earneſt pennie of further help, and therfore prayed God to make perfect the good worke which he had moſt gratiouſly begune, that with comfort we might depart in the end, every man to his home. But beholde this proued but a triumph before victorie, for even then the maid was entered againe into another fitt, and the battle ſeemed to be more fearfully renued. He therfore ryſing from the cuſhion at the table, another ſucceded, namely, *he that read vnto vs the 4. & 5. of Iames in the morninge: the ſumme of whoſe prayer was: Firſt a confeſſion of our vnworthines to appeare before the God of heaven to obtaine mercy, Second

*M. Skelton.

lye

lye an acknowledgment of the Iuſtice of God, in puniſhing the world with bodely and ſperituall chaſtiſments, and therwith-all confeſſed, that God for ſinnes (even ſince our meeting) might iuſtly withdraw his helpinge hand: Thirdly he prayed for pardon, for favour and grace, to vs, to the diſtreſſed, preſent or elſe wher, in hearing our prayers, and the prayers of others, & that not for our humiliation ſake (for that was ſinfvll as it came from vs) but for Chriſt his ſake, to the glorie of his owne name, the profite & comfort of vs all ther aſſembled, and the afflicted partie, and to the ſtopping of all mouthes opened againſt the truth of God, and laſtly for the comfort of all diſtreſſed ſoules, who hearinge of God his goodnes to his children, ſhould ſee that it is not in vayne to goe vn to him in trouble, and to caſt our cares vppon him. Then was the old * preacher agayne called vppon to fight: who bucklinge on his harneſſe, began to crye for help, not becauſe (he ſayd) trouble was at hand, but becauſe he ſaw it preſent, and preſſinge vppon vs, and ſo proceeded with fervent vehemency as the heat of the battle increaſed. But now (alas) his free me-

M. Evans

ditations

ditations were interrupted, beinge forced to caſt his eyes, oftentimes on the poore maide diuerſly diſtreſſed, as alſo being troubled with the confuſed outcryes of the cõpany: but ſtill he continued, though now by ſnatches (as it were) and with imperfect periods. Yet ſee god his good mercy, who did not lett this heavines to lye longe vppon vs, for behould even herewithall, the maide began againe to gaſpe and ſtriue for recouery, which cauſed the olde man to ſay, let every one of vs help her in our priuat prayers, ſeeing a ſett order can not be obſerued. But in the time of his prayer, though ſhee were deafe (as we thought) yea dumbe and blind, yet ſhee turned her body from him with all violence, and gaping, as if ſhe could not abide him. So after a while ſhee ſpake, & the firſt word ſhee vttered was (as before) with a weake hallow, and (as it were) hoarce voice (yet reaſonable lowd) *Once more, once more* (making her accent vppon the word *once*) and ſo immediatly proceeded to her ſecõd prayer: the matter & wordes wherof were (as I beare away) for the moſt part like the former, but ſome things were added (both in this ſecõd prayer, & in alſo the third, & fourth

fourth followinge) whereof I will call to minde ſome poyntes as well as I can. This ſecond prayer alſo was continued ſo longe as the firſt, her voyce waxing ſtronger, & ſhe ſitting ſtill in the ſame chaire, with the ſame poſition of body, countenaunce of face, and geſture of handes.

Her ſecond prayer

*O Lord thou haſt begune to be gratious vnto me, thou haſt done more for me then I looked for, I beſeech thee o lord perfect the worke which thou haſt begun, that thou maiſt haue the prayſe, and theſe thy children may be comforted. Let my prayers aſcend vp to thy preſence, and the prayers of theſe thy ſervantes, and all the prayers that this day are made for me in any other place. Thou haſt commaunded to call vppon thee in the time of trouble, and haſt promiſed that thou then wilt heare & ſo haue the prayſe: heare vs therfore (o lord) now calling vppon thee: in the needfull time of trouble, that ſo hereafter I may prayſe thee and magnifie thy name. Giue me an hart to ſubmitte to thy will & to wayte vppon thee: thou knoweſt (o lord) my affliction, and thou canſt help me, for thou art ſtronger then Sathan. O lord now ſheew thy ſtrength, and let vs ſee thy ſavinge helpe, put thy power to my * power, & thy will to my * will. fight thou for me, con-*

Her words were ſo and are well be-

found

found his mallice, diſtroye his worke, and darken * *the power of Satan (o lord) and lett him be troden vnder feete as dyrte* (this was her very word) *let not my ſinnes o lord, nor the ſinnes of my parents come to remembrance, which haue ben the cauſe of this heavie chaſtiſement layd vppon vs, but (o lord) giue vs true repentance, and blott out all our ſinnes, that they riſe not vp in iudgment againſt vs, nor hinder thy mercyes at this time towardes vr, comfort them (o lord) and comfort me, now after the time wherein thou haſt ſmitten vs, that I being ſtrengthened may ſtrengthen others, and beinge deliuered, I may comfort others, with that comforte wherwith thou haſt comforted me, that ſo thou mayſt haue from many, glory, prayſe, & thanks giuinge, forever and forever, through Ieſus Chriſt thy deare Sonne, our onely Lord and Saviour* Amen.

* inge thus interpreted: Ad more of thy power to the power thou haſt already giuen me, and thy full will to accompliſhe, to that right deſire which thou haſt formed in me.

This prayer (as I beare away) was rather longer then the other, which being interrupted (by the former infirmitie comming on) ſhee was preſently entred into a third fitt, which alſo grewe more greivious then the former,. Then againe both preachers and people called for prayer, and then the vnworthieſt and weakeſt * was put to it agayne, who began with the ſpeech of the

* Swan.

prophet, that *The fruite was come to the birth but ther was no power to be deliuered* etc. And ſo be moaning our weaknes. and callinge for ſtrength from the authour of all power, he went on, ſtumbling and ſtutterring by meanes of the perplexitie that he and the company, and the poore creature were thē in, powring out rather ſhorte requeſtes then a ſett prayer, even as preſent trouble enforced. Which done, he fell backe into the rearwarde of the battle, with purpoſe to ſtrike no more ſtrokes, or doe any other ſervice then by giuinge incouragment to thoſe that fought, applauſe to their well doinges, and to marke the variable inclininges of the combate, but yet even then he was thinkinge vppon a weapon or two, which he would haue vſed, if he had agayne ben ſommoned to appeare before the generall. And true it is, therwas ſome fearfulnes noted in that partie: but I hope it was not much offenſiue to God or to them that obſerved it. for (I am ſure) I alſo ſaw, feare, and trembling, yea teares, and ſobbinge, in the more auncient, expert, and experienced ſouldiers & Captaines that were there. And againe let it be thought vppon what it is for earth & aſhes

aſhes, to come before the high poſſeſſor of heaven and earth, for ſinners to come before him whoſe eyes cannot abide imperfections, yea for ſinners to be importunat, & that at ſuch a time, when terror ſemes to compaſſe about on every ſide, & in ſuch a ſuite as ſeeme exceeding difficult to be ob tayned. to this purpoſe may be remembred, that which was raiſed out of *Daniell*, of his conſternation of minde, & feblenes of body at ſuch a preſence. To conclude, I thinke that feare and trembling doth bet ter beſeeme ſuch a buſines, thē to be ſencleſſe, or without feelinge of any ſuch paſſions. Well, this whytliuered fellow being thus recoyled, an old *experienced ſouldier ſteppes into the forefront, and he begins his prayer, with callinge to minde a ſayinge of one of the prophets, namely, that, *Thoſe that are the lords remembrancers, ſhould not giue him reſt vntill he be mooued to remember his people &c.* Yet (notwithſtanding his courage) in the proceſſe of his pra yer, he bewrayed a feare and a doubt of his owne, namely, that if the Lord were not pleaſed to heare vs at this time, yet that he would remember his owne cauſe, his owne glorie, the cryes of his people, & pittie

M. Barber.

pitties and releiue, and releaſe the diſtreſſed eſtate of his poore creature, when, and where, he ſhall ſee it fitt, to make more for the beſt, at the interceſſions and further ſuites of other brethren. And yet this was the man, who (a little after he was riſen vp) did giue out the firſt victorious cry, *He flies, he flies*, but vppon what occaſion he ſo did, I cannot now call to minde, he preſſed alſo the more to be heard, becauſe *Elias*, and ſuch of gods people, by prayers prevailed, who yet were men compaſſed with infirmities, as we were.

M. Evans' After him immediatlie ſucceeded the foreſaide auncient * preacher, who (I muſt remember, and I thinke he will acknowledge to be true, that he) ſeemed to faint in his mourninge: For beginninge his prayer, he made moane, that the darknes of the night now comming on, did much abate the cōforte and courage of our mindes, and that beinge not all this while heard, it proceeded from the weaknes of our faith, & coaldnes of our prayers, or from ſinnes not repented of. And thervppō he prayed, that if ther were any preſent that was come with vnſanctified affections, or kept any ſuch corruption ſecretlie hid, as *Achan* (whoſe

ſmothered

ſmothered ſinne impeached the Lordes hoaſt) that he might be humbled, and brought to repentance, pardon obtained, and ſo all impedimentes remooued, we might the better be heard and prevaile. He vrged alſo the Lord to heare vs the rather, becauſe we tooke no indirecte courſe or vnlawfull meanes for remedie, but went directly to him who hath all power in his hand to help, and is readie to heare: yeelding herein obedience to his ordinance, and relying vppon his promiſes, according alſo to the practiſe of his Church and children from time to time in ſuch caſes.

About the time of his prayer, the afflicted patient began to reviue: hauinge (in the time of this fitt) ſhewed much torment, by her armes diſtorted or writhed the outſide inward, the left ſide of her body benomed, both legge & arme, her fingers ſtrecched a broade and ſtandinge ſtiffe vprighte, inflexible as Iron, as one * (that made proofe) made preſent report, and called others to try, and ſince, hath deliuered me a noate therof vnder his hand: her chappe openinge and ſhuttinge very often without vttering any worde, (and thervppon a preacher called it a dumb (ſpirit) her eves ſhut

* M. Badger.

ſhutt, her belly greatly ſwoalne, and after that, her breaſt bulking vp, her throat ſwel linge etc. And at laſt, (after ſome ſtriuinge to vtter) ſhe began againe to ſpeake as ſhe did, even with thoſe very wordes agayne repeated *Once more, once more,* not haſtelie pronounced, but with good pauſe & deliberation, making (as I ſaide) her accent vpon the word once: and then (ſitting as before in her chaire) ſhe fell to her third prayer, which continued as longe as the former, and conteyned ſuch requeſtes for the moſt parte, and that in ſuch wordes, as are before mentioned: and yet in this prayer ſhe had ſome poynts not touched before; as namely.

Her thyrd prayer

O Lord thy mercyes haue bin exceedinge comfortable vnto me, thou haſt begune to be gratious, O lorde be mercifull vnto me ſtill, and leaue me not vntill thou haſt fett me free: lett thy glory appeare in my deliuerance, and lett Satan be confounded: ſtrengthen me (O Lord) againſt that Goliah, thy grace is ſufficient for me, giue me power, and patience to attend thy leaſure, giue me faith to beleeue thy promiſes, giue me victory againſt this mine enimy, that I and others may reioyce, and tell to others the greate thinges that thou haſt done for me: I beleeue

leeue, help my vnbeleife. Thou haſt taught me that if Satan be reſiſted he will flye, now Lord giue me ſtrength to reſiſt, that ſo he may flye, and I being deliuered may prayſe thee, and others that heare of it may alſo magnifie thee, and may alwayes ſay, the lord be bleſſed that hath done ſuch thinges for the ſonnes of men, and ſo learne to feare thee, and call vppon thee, and put their truſt in thy mercie. &c.

This prayer (as I ſaide) was drawne out much more in lenght, partly by way of repeating thinges formerly mentioned, and partly by ſupplying other petitions, which neither I nor the others can now call to minde. And heere (by the way) if in all her prayers ſhe had beatten ſtill vppon the ſáe matters, & that even with the ſame words, ſhe had had a good patterne of one, *who being in anguiſh, went againe and prayed & ſpake the ſame wordes. Marke* 14. 39. And truely the preachers, if they had done ſo too: it had ben agreeing with this that now I haue ſaide: and further if it be a profitable thing to preach one thing often, it cannot be vnprofitable to pray one thing often, the occaſiõ therof ſtill remaining, but (to ſay the truth) the preachers had much varietie of matter in all their prayers, neither

ther can I call to minde many *Tantalogies*, except in the time of her extremities, whē ſett, or continued prayers could not be admitted.

And now it was the time of about 6 of the clocke at night, and now was come the hardeſt of all the dayes labours: both in reſpect of the parties ſufferinges, the preachers prayers with vehemency therin, the peoples perturbation, her deliuerance, her thankſgiuing, and our reioycing. And now I perceaue is come the heavieſt parte of my taſke, to marſhall each matter in his due place, and to penne it accordinglye: but hopinge for the like aſſiſtance as hath directed me hitherto: thus I begin afreſh to ſett on the worke.

Now (as I ſaide) was ſhee entered into her ſharpeſt conflict, now had Satan appalled her ſences, eſpecially benummed the left ſide of her body, now were her eyes fearfully turned vpward, her tongue blacke and retorted inward, her countenaunce owglie & diſtorted, her mouth exceſſiuelie wyde, gaping ſometime more in length vpward, and ſometime againe more ſtretched out in bredth: her face fierce, ſometime as if it were ſcornfullye diſdayninge,

ſome-

ſomtimes terriblie threatning, and ſo nodding her head and gaping vppon the woemen that ſtood or kneled before her, as if ſhee would devoure them, then her head toſſed from one ſhoulder to another, oftē and thicke and that with ſwiftnes, and was ſometime ſo farr writhed to the one ſide, and ſtayed ther ſo long: as that I feared it would haue ſo remained.

Here when the auncient preacer prayed God to rebuke this *foule malitious Deuill*, ſhe ſuddenly (though blinde and dumb & deafe) turned to him and did barke out froth at him, with her head ſhe ſometimes bounſed backward, on the pillow which a preacher called for a little after the beginning of this fitt, and ſo laying it on the topp of the chaire, he ſtood, and ſometimes kneled behind her, with his armes vnder hers ſupporttinge her body: then ſhee with her foote and legge that was at libertie, ſtamped vehementlye vppon the flower, and getting ſome hold or ſtay with her foote, ſhe raiſed her body a loft, and forced backwarde both the chaire and him that ſtood behind her, notwithſtandinge that he and others reſiſted ſtifflie. In ſo much as certaine of the weomen were buſily imploy-

ed inholding downe beneath to keepe *Decorum* leaſt any vnſeéelines ſhould appeare. Her voyce at this time was lowd, tearfull and very ſtrange, proceedinge from the throat (like an hoarce dogge that barkes) caſtinge from thence with opened mouth aboundance of froath or ſoame, whereof ſome did light on the face of one that kneled by, in ſuch ſort, as his wife was mooued to caſt him her handkerchife to wipe it of. The noyſe and ſound of her voyce one expreſſeth (in his noates of obſervation) by the word *cheh cheh*, or *keck keck*: another, by *twiſhe twiſhe*, or the hiſſinge of a violent *Squibbe*: another, to an *Henne* that hath the *ſquacke*: an other compareth it to the loath ſome noyſe that a *Catt* maketh forcinge to caſt her gorge: and indeede ſhe did very often, & vehemently ſtraine to vomitt.

In the time of this turmoyle, another of the preachers *kneeling downe a little on the one ſide of the chaire: with a milde ſpirit and low voyce, began and continued a ſweete prayer, wherevnto ther was much attention given. In which his prayer I remember ſome paſſages of the Scripture, wherof he aptly made good vſe, as namely, mentioninge *the ſeed of the woman* that ſhoulde

*M. Bridger.

ſhould breake the Serpents head, (who notwithſtandinge would turne backe & be nibling at our heeles:) Againe he remembred the *victorious Lion* of the tribe of *Iuda*, that ſhould daunt the roaring lion who ſeeketh to devoure vs: And againe he repeated the prophecie concerninge Chriſt, that he ſhould overcome the great *Leuiathan* and put a hooke in his noſtrills: and that he ſhould walke *vppon the Lion and adder*, and tread the young *Dragon* vnder his feete etc. prayinge that we might ſee the preſent performance hereof, and ſo gather inge courage and makinge application, to raiſe vp in vs a comfortable hope and expectation of deliuerance: he ceaſed.

The afflicted partie continued ſtill in fites, wherof ſome were anticke, as, toſſing her head, and ietting her ſhoulders, with turnninge her body from ſide to ſide: and ſome againe were more fearfull, as, her hucklebone ſtanding vp in her bellie at the place of her navell, accompanied with the former diſfigurings of eye, mouth, handes, armes, fingers, throat &c. And herevppon ther were many outcryes amongſt the cō-pany ſaying Ieſus help, Lord ſhew mercy, Lord ſtrengthen, Lord confound Satan,

Lord

Lord ſend deliuerance. In this meane while the preachers were forced to forbeare ſett prayer, becauſe of the peoples confuſed cryes: yet one of the preachers rebukinge Sathan and calling him a foule ſpirit, ſhee turned her face towards him (though her eies were ſhutt) and did belch out ſpittle at him diſdainfully, as alſo at others that kneled on each ſide of her, holding her armes, in ſo much as one of them (in his large obſervations) ſaith, that he had much adoe to forbeare ſpitting againe in his foule face, I ſay *his* (quoth he) for that me thought, I ſaw his ougly countenaunce in her then deformed viſage.

At this time the Father of the maide roared right out with abundance of teares in the diſquietnes of his minde, and anguiſh of his hart: and withall I came to him frō the place where I ſtood (which was ſomewhat before the parties face noatinge how thinges went) and taking him by the hād, I ſayde, that now I conceaued more hope then before, for if your daughter quoth I were not thus rent and torne, I ſhould not looke for deliuerance.

M. Lewes.

After this the preacher * that kneeled behind her, (thinkinge with himſelfe, as he hath

hath ſince informed me) that the pride & rage of Sathan was but a token of his ruine not farr of, and calling to minde the manifeſt tokens of favour that God hath ſhewed vnto vs all the day till then, and alſo the promiſe of God pſa. 50. 15. wherof he had intreated, and grounding himſelfe vppon the truth of that promiſe:) lifted vp his voyce vppon the ſuddaine and prayde lowd and vehemently, vrging the parable of the vnrightous iudge, who by meere importunitie of a poore woman, was forced to heare her: ſo he vrged the Lorde now to ſhew his power, and to giue check to Satan and commaund him to be gone, whom he often defied, and called him a proud ſpirit and yet cowardly, loath to let loſe his hold. and often times (with teares, yet ſmilinglie) he cried out, *he flies, he flies*, wherat (as alſo before) ſhe turned towards him a direfull menacinge, (and ſometime mockinge) countenance, and with open mouth ſhe did caſt out foame vpward into his face, her breath enteringe into his throat as he ſaide, and the lowder & more earneſt that he was in his prayer, the more ſhe raged in his armes, forcinge to riſe, and with her ſtrength did lift him vp with her,

ſtriuinge

ſtriuing to turne her breſt & face towards him, notwithſtandinge her eyes were ſhut as a dead bodyes, onely ſhe did lift vp her eyebrowes, which did make her to looke the more ghaſtly.

whyle he was thus contending with her to keep her from turning full round towards him, (ſhe labouring (as I ſaide) with often toſſinge the head from ſhoulder to ſhoulder, to gett her face oppoſite to his) an other preacher * began to pray: and hauing a little while continued the ſame, the maide did fall downe ſuddenlye into the chaire, where ſhee remained without motion, her head hanging downward, ſomewhat inclining towardes the ſhoulder, her face and colour deadly, her mouth and eyes ſhut, her body ſtiffe & ſencleſſe, ſo as ther were that thought, and I thinke we all might haue ſaide, *behold ſhee is dead.* Ther were that then obſerued and after conſtantly affirmed (as alſo one of the men of good credit who ſtood nere amongſt the weomen, in his noates ſetteth it downe:) that ther was a thing creeping vnder one of her eye liddes, of the bignes of a peaſon: but becauſe it was not generally ſeene and noated of vs, it was thought good I ſhould not much

M. Skelton

much inſiſt vppon it.

After ſhee had continued a while in this deadly eſtate: ſuddenly in a moment, life came into her whole body, her mouth and eyes opened, and then lifting vp her hands and ſtretching them wide a funder as high as ſhe could reach, the firſt word ſhe vtter ed was, *he is come, he is come* (looking backwarde (with a very comfortable countenance) on ſome of the preachers, and then on ſuch as ſtood on each ſide of her) *the cõforter is come, O Lord thou haſt deliuered me.*

As ſoone as her father (who ſtood not very nighe) heard her ſo crye: he alſo cryed out and ſaide (as well as his weepinge would giue him leaue) *this was the crye of her grandfather goeing to be burned.* And verelye now ther was heard amongſt vs, a plaine outcrye or ſhoutinge, even like the victorious crye or ſhoute of a conquering armye, and yet the ſame was intermixed with a boundance of moſt ioyfull teares: & even ther withall the poore partie (ſtill cryinge *he is come*) did ſtruggle and ſtriue with all the ſtrength ſhe had, to be let looſe which they that held her perceiuing, yeld ed to ſee what ſhee would doe, and then ſhee preſentlye, and ſuddainly, did ſlyde

downe

downe out of the chaire, and very ſpedily recouering her ſelfe on her knees, with a countenance(truly to my ſeeminge) exceedingly ſober, and full of a kinde of maieſtie and reuerence, with handes held vp indifferent high, her eyes verye broad open,ſaide to one,*he is come*, (pronouncing it treatablie and ſomewhat lowd,with a little motion of her face and hands vpward, and makinge the accent vppon the worde *come*)and againe turning about to another ſhee ſaide, *he is come*, and ſo to an other, and another I thinke 6 or 7 times. Then from that,ſhe fell to a moſt ſweet prayer of thankſgiuinge,wherin ſhee continued long even to fainting through feeblenes. of this prayerI will ſetdowne as much as I can remēber, referring my ſelfe herein to be further holpen with the memories of others.

Her thankſgiuinge:

O Lord God and gratious father,I humblie thanke thee for thy mercies towards me a vile creature: I am vnworthy of the leaſt of them all,much more of this ſo great a mercy vouchſafed vnto me at this preſent: in giueinge me health,ſtrength, and comfortable deliuerance: Lord make me trulye thankfull for it, let me never forgett it, let me and all of vs here preſent, and all that ſhall heare of it, make true

vſe

vſe of it namely to prayſe thee for thy mercies keept in ſtore, and to truſt to thy promiſes, and to depend on thy providence, who doeſt ſuch thinges for thy poore ſervants. And now Lord, graunt that begininge as it were a new, it would pleaſe thee to take me, even like a new borne babe, vnto thy good grace that ſo I may become a new creature: make me to hate ſinne with a perfect hatred, and deteſt Sathan and his workes, and treade him vnder my feete as dyrte, fill my heart with thankfulnes, fill it with the graces of thy bleſſed ſpirit, workinge in me ſanctification, and newnes of life, to walke worthy ſo great a mercy, that ſo glorifyinge thee in this life, I may ſee and enioye thy glory in the life to come, &c. And ſo continuing on, iterating, and multiplying theſe and ſuch like poynts, till we perceiued her to be weary: ſhe was interrupted and bidd to favour her ſelfe, and to committe that duety of thankes-giuinge vnto another, who ſhould immediatlye take it vppon him, which was done accordingly. But before that, even in the time of her prayer, one of the preachers ſayde with a lowde voyce, *Oh* what a ſweet ſmellinge eveninge ſacrifice is this vnto the Lord? Well, another preacher* addreſſed himſelfe to pray- *M. Skelton*

er, ſhee beinge placed againe in her chaire, all the company fallinge downe on their knees, & the preacher kneeling ſomewhat behinde her.

His prayer was indeede a ſweet ſacrifice of prayſe and thankſ-giuinge, conteyninge much varietie of excelent matter ſeruinge that purpoſe: In the end wherof, he added petitions for the continuance of Gods good hand of ſtrength, and grace vppon the partie, and namely, that he would clad her with the complete armoure, *Epheſ. 6.* the particulars whereof, he went over and ſo drew to an end. Then alſo the firſt preacher, * (who before ſtood at her backe holdinge her) did preſently ſucceed, takeing the like wordes of thankes-giuinge in his mouth, and ended with prayer, deſiering God, to graunt vnto vs wiſdome and diſcretion in publiſhing this great work of mercy vnto the world. This laſt poynt of his prayer, concerning our care and diſcretion in publiſhinge this great worke of God: the other miniſters did thinke well off and afterwards approue: even as * one of the company alſo in his noates of remẽbrance, concludeth the matter thus: For which I pray God make me vnfainedlye thankfull

M. Lewes.

Rob. Midnal

thankfull, and bold with wiſdome to verifie the truth hereof in due time. M. Bridger

Then another preacher * offered to make the like prayer of thankſgiuinge (and that, as he ſaide, breifly) but it was not admitted fearinge time would not ſuffer.

This done, one, I thinke a kinſman, went to the maide (ſitting ſtill in her chaire) ſayinge with ioyfull teares, welcome Mary, thou art now againe one of vs: the father alſo in like ſorte tooke her by the hand, as not beinge able to ſpeake a worde: and the mother went, and (putting away the hand kercheif wherwith her daughter ſate couering her blubberinge face) with like watery cheekes kiſſed her. Then ſhe was bid to goe nere the fire: and ſo ſhee went and ſate on the ſettle, wher ſhe tooke her place at her firſt entring into the rhome: Thither my ſelfe went to her, and takinge her by the hand I thanked God for her, and bidd her grow in comforte and courage, & ſtrength to reſiſt, if ſhee ſhould againe be aſſaulted: feare not (ſaide I) the mayne battle is fought, the other wilbe but a light ſkirmiſh (if therebe any at all) ſo I left her with the weomen ſtanding about her, whō I heard (anon after) to obſerue and make knowne

knowne, that her bellye was fallen and become as lanke as it was 12 *monthes before*: then alſo they gaue her to drinke a kinde of poſſet, which ſhe tooke & dranke with eaſe, to their marvile and reioycinge. For one of the men (in the noates of his remẽbrance) ſaith, that the day before, which alſo was her good day) he & another more ſtronge man, were troubled to hold her (ſo violentlye was ſhe reſiſted) whilſt ſhe did eate a little broath, but now ſhee did take twiſe the like quantitie (with bread alſo in it) without any ſheew of checke, or reſiſtance at all.

In this meane while, the miniſters drew themſelues to gether in a corner of the chãber, to conſult on diuers poyntes meete to be conſidered of and agreed vppon. As
1 firſt, that it were good that about 6 or 7. dayes after, we ſhould meete togeather againe, in ſome convenient place. there to be exerciſed (for the ſpace of 3 or 4 howers) in a ſolemne manner of thankſgiuinge.
2 Secondlie that the names of all that were
3 preſent ſhould be taken. Thirdly that one ſhould take the paynes to penne the actions of the day now paſt: (and here, ſoarie we were that we had not taken penne and

paper

paper at the firſt, that ſome one might orderlye haue ſett downe breife noates of thinges as the paſſed) but howſoeuer that fell out. this taſke was committed to him that was not the fitteſt, who yet vnder tooke it, and (with helpe of the others) hath done as well as he could. Fourthlye, 4
that the company ſhould be admoniſhed, not to publiſh this that was done, as yet, but ſtaye to ſee ſome continuance of her eſtate, and if they reported it to any (concealing the place and the perſons) to doe it with wiſdome and with a religious hearte, leaſt by fooliſh and vaine glorious tatling, the cauſe might be hindred, & themſelues 5
receaue hurte. Fiftly, that if any of them ſhould fall into the handes of any to be examined, they would then be as carefull as might be to keepe the poore miniſters out of danger, who looſinge (peradventure) hereby their libertie of preachinge, ſhould looſe all the meanes they had of their maintenance. Sixtly, that we ſhould conclude 6
with a prayer generall for the whole ſtate, which the old fatherly *preacher very well *M. Evans
performed, (even plentifully & pourfully) praying and prayſinge God for her Maieſtie, the Counſellours, Nobles, Magiſtrats, Miniſters

Miniſters, People, thoſe that were preſent, & laſtly the poore deliuered maide. Seaventhly and laſtly, that to ſhew our thankfullnes we would ſeale it vp with an other ſacrifice, namely, with contributinge ſomethinge that might be beſtowed on ſome poore.

7

This done, we ſonge a pſalme: the 34 was called for, but the 6. was choſen by that auncient preacher, which we ſonge with a lowe voyce, very decentlye and comfortablye. And now it was paſt 7 of the clocke at night, and the company began to talke of departing home. But ſee, the woman of the houſe, (whoſe countenance truly I did beholde before, whylſt the anguiſh was greateſt, & I did imagine that ſhe thought what a gheſt ſhe had admitted into her houſe, not knowinge how quietlye ſhee ſhould be ridd of her againe) I ſay the woman of the houſe had in the meane time, (namely whylſt we were conſulting, writting, and ſinging, beſtirred her ſelfe & gote together (whether all of her owne or with helpe of her neighbours, I cannot tell) ſufficient ſtore of meate to refreſh vs all, which though it were not of the daintieſt, or moſt orderlye ſerued, yet me thonght it was

Miſtris Ratcliefe in Shorditche.

was as comfortable a ſupper as euer I was at, puttinge me in minde of that, *Actes* 2. 42. *And they continued in the Apoſtles doctrine, and fellowſhipp, and breakinge of bread and prayer.*

The giuinge of thankes both before and after meate was committed to him * who had before deſired to ſuccee d in the action of thankſgiuing after our comforte receaued, but beinge then as I ſaide not harkened vnto (becauſe it grew late, and many thinges remained to be done) he now vnder tooke this office at the table very readily, and in his grace after meate, he beſtowed (as I thinke) ſome of his former meaditations which he would haue deliuered if he had ben then admitted. For now in his thankſgiuing after ſupper, he very aptly recompted the ſonges of *Moſes* and *Myriam* after the Read ſea: of *Deborah* and *Barak* after *Siſeraes* overthrowe: of the *weomens* ſonge concerninge Dauid after his conqueſte of *Goliah &c.* * M. Bridger.

By this time it was paſt 9. of the clocke ſo riſinge from the table, we ſtood a while talking one with another, eſpecially record ing that of *Luke.* 5. 26. *And they were all amaſed, and prayſed God, and were filled with*

feare

feare, ſaying, doubtles we haue ſeene ſtrange thinges this day. And heere let me truly be wraye an apprehenſion which I had in the time of our trouble, namely, that we were the liker to ſpeed, becauſe we were ſuch meane, baſe, deſpiſed, and contemptible men that were imployed. For ſo God cõmonly worketh by fooliſh thinges to confound the wiſe, and by weake inſtruments to bringe downe the proud: and (as I remẽber in my poore prayer I noated) Sathan is often times overtaken in his craft: for by makinge his match thus to rage in and vppon little ones (as was this poore creature in reſpect of her ſex & age) his foile ſhould be the greater, when ſuch a worme ſhould be inabled to withſtand his mallice, and prevaile againſt his ſtrength. but to returne.

Thus though we were repleniſhed with much ioye, yet we durſt not departe with banners diſplayed, for feare of men, but crept away by 2 and by 3. in a companye till we were all gone. But before I departed, I aſked the maide a queſtion or two. As firſt, whether ſhe did ſee any thinge departe from her when firſt ſhee felt releaſe? Whereunto ſhe anſwered that ſhe ſaw nothinge, but ſhe did feele ſomewhat depart,

and

and withall, felt ſuch a fredome of all the powers and faculties of ſoule and body as ſhe neuer felt the like before, which cauſed her in that ſorte to ſpringe out for ioye.

But whether *Mary Glouer* were poſſeſſed or diſpoſſeſſed, I will not maintaine. For I ſee, that that queſtion growes not onely diſputable, but dangerous to holde. It paſſeth my ſkill to define when a man may be ſaide to be poſſeſſed: for although many ſignes of poſſeſſion (even ſuch as the Evangeliſtes doe obſerue) may be found in any one: yet to ſay how many of them, and in what degree they muſt concurre to make *proprium quarto modo*, appertaining to that affliction, I ſee it harde to ſay. And I vnderſtand that a great ſcholler of *Camb.* diſputinge that poynt not longe agoe, had euen his handes full of that worke. In ſo much as ſome that hearde it, conceaued thereby, (I meane by his defence, and by the tearmes of obſſeſſion, and circumſeſſion which he (in his ſence) vſed) that not Sathan was commaunded to come out of the man, but the man was commaunded to come out of the deuill. Where alſo it may be remembred, that the *Heads* of the vniuerſitie would not admitt his queſtion to

be diſputed of as he propounded it, namely, *nulla eſt hiis diebus poſſeſſio ac diſpoſſeſſio Dæmoniorum*: but in their learned wiſdome did firſt qualifie the queſtion (ſo makinge an abatement of his writt) *nulla eſt hiis diebus ordinaria poſſeſſio ac diſpoſſeſſio Dæmoniorum*. But if a man conſider that the malice of Sathan, the wickednes of men, and the Iuſtice of God are as great as euer they were: he will perhapes bethinke him, whether he hath read of any abſolute revocation of any kinde of puniſhment formerlye inflicted, or threatened. Nay, our Soueraigne Kinge is more reſolute in his *Dæmonologie pag.* 47. ſayinge, *Why may not God vſe any kinde of extraordinarie puniſhment when it pleaſeth him, as well as the ordinarie roddes of ſicknes or other aduerſities &c.* Againe, a man would thinke (peradventure) that thoſe words of our Saviour *this kinde goeth not out but by prayer & faſtinge:* may be extended to a further tyme then when miracles were wrought: eſpecially if he doe heerewithall conſider the practiſe of the Church inſuccedinge ages: whervnto alſo our Kinge in his ſaide book (*lib.* 3. *pag.* 71.) giueth good allowance.

But a man may ſay, why then, yea may cure

cure Palſies, Goowt, Ague, and Leproſies, in like ſorte: I anſwer, no, we haue not the like warrant for that *Kinde*, and Phiſitions can tell the cauſes and cures of ſuch malladies: but if they ſuſpect *witchery*: not finding any naturall diſtemperature of the body: they will not meddle. VVhat then? ſhall ſuch poore diſtreſſed creatures be left at ſix and ſeaven, to ſinke or ſwym at Satans pleaſure? God forbid. A man (I hope) may at leaſt, ſay Lord haue mercy vppon them. Though ſkill of phiſicke heerin doe fayle, yet his ſkill that taught phiſitians theirs, can worke with, without, and aboue meanes: and therfore is worthy to be called vppon, both when the meanes are vſed & when they fayle. But, as I ſayd, I will not meddle with that queſtion: onely this that *Mary Glouer* was vexed by Sathan, by the meanes of a witch: me thinks I may ſafely ſay it, ſith the Iurie hath found it, and the Honorable Iudges determined ſo of it, & therfore I cannot thinke, but that they did a charitable and warrantable deed, that prayed for her.

The next day alſo I aſked her whether ſhe ever did praye ſo before, or whether ſhee could praye ſo agayne? To which her anſwere

ſwer was, I pray God enable me to pray as I ſhall haue occaſion. Agayne, I aſked her (merilie) whether ſhe could nowe gape ſo wide as I might put in my fiſte, (for a man that ſhall now looke vppon her, will not thinke her mouth could poſſibile ſtretch ſo wyde) as it did: whervnto (with ſtayed countenance) ſhe anſwered nothinge. But (to draw to an end) Becauſe it was ſuppoſed that the yonge recouered Souldyer might peradventure be ſett vppon agayne, not longe after, it was thought good that ſhee ſhould not be caried home to her father houſe, but ſhould lodg (together with her mother) at one of the miniſters houſes, which was done accordingly.

The next day, ther was a lecture not farre off, and thither came the mayde in the cōpanye of certaine women, (religious and matronelye Citizens) the preacher was he * that gaue thankes at the table the night before, his text was 2. *Theſſ.* 1. 2. *Grace be with yow and mercy, and peace from God our Father and from our Lord Ieſus Chriſt.* whether he made a purpoſed choyce of this text or no I cannot tell, but ſure I am that from the wordes of grace (free from God) and peace, the effect, firſt betweene God

M. Bridger who as yet lieth in priſon.

and

and man, then betweene man and man, & thirdly found and felt within man himſelfe in his owne conſcience: he rayſed and deliuered ſuch doctrine and vſe, as I thinke the poore partie preſent made good vſe of. That night ſhee with her parents were invited to ſupp with a religious Cittizen, who (like *Cornelius*) had called to geather ſome of his kinſfolke and ſpeciall frendes (*Actes* the 10) and gaue thankes before and after meate in very good ſorte, beyonde my expectation, to ſee an ordinary Citizen performe it ſo well: but I can teſtifie of a truth that the Citie is not deſtitute of many ſuch as are very well qualified this way. This I doe of purpoſe report, not onely becauſe *S. H.* Ijbeth at his fraternitie of holy, illuminate men, and at his *Siſternitie* of mympes, mops, and idle holy weomen: but alſo becauſe this Citizen (of whō I ſpeake) was bitterly taken vp by the Biſhop of London, for performinge, privatly in his family (as became a vertuous chriſtian man) a religious duty of humiliation, by prayer and faſtinge, vppon an occaſion of an heavie croſſe which at that time laye vppon one of his children. Againe, I haue heard iolly chaplaines in their lofttie vaine

ſcorn

ſcornfully report the practize of prayer & ſinginge of pſalmes in Londoners houſes, as alſo deride and ſcoffe at their ſober and religious behauiour in open aſſemblies at time of publicke prayer, and of the worde preached.

VVell, the next day, ſaterday is come, when diuers of the preachers and others repayred to the place wher the maide had lodged, to vnderſtand how thinges went with her, and that the rather, becauſe a bruyte began to be rayſed abroade, that ſhe was relapſed into her former eſtat, this beinge the daye of her ordinarie fittes. but thankes be to God it was not ſo, but being well all that day, at night ſhee went with other company about halfe a myle to ſupper, where appeared ſuch a diſpoſition in many as was ſometime in men that deſired to ſee even Lazarus that was rayſed *Iohn* 12. After ſupper ſhe returned to her former lodging, and by the way homward I noated this, that beinge weary in goinge vp a ſtreat, ſomewhat aſcendinge, ſhe was glad to ſitt downe and reſt on a bench, ſaying, o Lord, how is my ſtrength abated: I could once rune nimblie vp and down our ſtayres. and being ſent to markett, I could

lugge

lugge home luſtielye an heavie burthen without wearines. This I obſerue, that it might appeare, it was not *reſt* and *ſloutbfulnes*, that cauſed her greife: which yet, the oppoſite *Doctour* inſinuateth in his treatiſe of the ſuffocation of the *Moother*.

The next day being the Sabaoth, ſhe ſpent forenoone and afternoone in religious exerciſſes, being preſent at two publicke Sermons, and behauing her ſelfe there, chriſtianly. That day alſo, ther was thankes publicklye giuen for her, by a worthy preacher in his great aſſemblie, who alſo had there many times before, prayed for her by nãe. this thankſgiuing he made, though I know that one of the foreſaide preachers of our company was very carefull, that aduertiſment might in time begiuen him to forbeare, becauſe he knew that it ſtood not with the Biſhops likinge that it ſhould be ſo, even as in the time of her greuous vexations, there was (by the *Biſhope* of Londons meanes, who yet could neuer begotten to *Come and ſee*, although ſent vnto & earneſtly mooued by certaine worſhipfull and Honorable parſonages, to that end:) there was I ſay a feare caſt on ſuch as reſorted to her, wherby they were terrified either

either to pray themſelues, or to be preſent at prayer for her: in ſo much as at on time, when in a terrible fite the beholders were much a maſed, there was a gratious yonge gentleman that called for prayer, & ſeeing none ther, either able or willing to doe it, he addreſſed himſelfe to performe it, ſayinge, he ſawe it fitte, yea neceſſary to doe ſo, though he were ſure to be committed the next day.

For my parte, I thanke God with all my heart that I was preſent at this worke, and had an hand, (though very little and ſimple) in it: For I finde (I prayſe God) therin, a labour of his loue towardes me, provoakinge, nay vrginge me the more, therby to performe a poynt which I begged then in my poore prayers, namelye, that that may be found in vs, which *Moſes* (vppon an occaſion which cauſed like humiliation) prayed for in his Iſralites, *O that this people had ſuch an heart in them continuallye.* And here I appeale to the hartes and conſciences of all that were there preſent, whether they did not then finde in themſelues, a great meaſure of a chriſtian diſpoſition to good: And I pray agayne (as then and ther I did) that God would remooue

that

that iudgment farre frō vs, that we ſhould be like *Swine* returnning to the myre.

But (to conclude) the next wedneſday ſhe was at the lecture at the black-friers: and from thence returned home to her parents who are religious perſons, of good credit and eſtimation amonge their neighbours, yea and in the Cittie of as many as knowe them (he being accompted a man not vnworthy, to be the ſonne of a worthy Martyr, as M. Fox maketh good and memorable reporte of) Inſomuch as they are farr vnworthy to be ſo abuſed as they haue bin by the ſlaunderous penne of *S. H.* But as they are not hurt in their honeſt name & good accompt by his offenſiue writing: ſo alſo their perſons together with the daughter, haue hitherto well enough eſcaped the *Biſhops* priſons ſo often and rigoronſlye threatened vnto them all, yea, and that ſince it hath pleaſed God to cleare their innocencie, both by open triall in face of Courte, and by ſtretchinge as it were his owne hand from heaven, in workinge the daughters ſo gratious deliuerance as nowe I haue reported.

And thus I will heere drawe to an end of this diſcourſe touchinge this *Mary Glouer*:

commendinge her to the further ſtrength and graces of her great good God. And as I remember I did in my prayer liken her, to an old grandmother of hers *Mary Magdalene*, who though ſhe was once a gazing ſtocke to many, yet afterwardes, did leaue an honorable name behinde her to many generations: ſo now, I commend vnto this our *Mary* (to be had alwayes in her minde and mouth) the ſonge of a more bleſſed *Mary*, the mother of our bleſſed Saviour, *my ſoule doth magnifie the Lord, and my ſpirit hath reioyced in God my ſaviour, who hath regarded the baſe eſtate of his handmaide, & hath done great thinges for me, by throwinge out the mightie from his ſeate and exaltinge the lowlye. Luke. 1. 46.*

Now if this poore pamphlet being pervſed, ſhould by the allowanee of my brethren chaunce to get winges and learne to flie abroad: I ſee what diuers cenſures will paſſe vppon it. Some will gaze at it as at an outlandiſh Owle, and as a thinge fitter to haue kept a forraine buſh: yet ſome againe peradventure will ſpeake better of it. How can it be but that I ſhould looke for oppoſitions and contradictions now after the worke done, ſeeinge before the ſame was taken

taken in hand, mennes opinions and ſpeaches were diuers, touchinge the parties paſſions: namely, in that one phiſitian (vpon ſight of the partie) ſaide, *nihil hic preter dolum*, another, *nihil doli ſed forte nil preter naturam*. another more reſolute, *It is either diabolicall, or at leaſt ſupernaturall*: another Doctour (but not of that facultie) *That ſhee doth not counterfeite, I will be her compurgatour*, another, a worthy Magiſtrate (who had tryed her with fire) *To tell me that it is counterfeite, I had as liefe yow ſhould tell me that my houſe doth walke &c.* Bnt as for this poynt concerning oppoſitions and contradictions of men, I am at a poynt. God knowes the ſinceritie of my heart herein, the good haue perꝛſed and cenſered this my doinge before it came a broade, and I hane learned to be contented if I meete with that meaſure that my betters haue mett withall. For beſides that the works & perſons of worthy men of late haue ben miſerablie traduced: I ſaw alſo to myne exceeding greife and feare, that even the ſacred booke of God his bleſſed truth, could not eſcape the ſawcie cenſure and audatious tongues of men, in this moſt miſcheevous age, wherin papiſtes began to perke

vp

vp: Apoſtates and Atheiſts abound, and and wicked blaſphemous wordes and writinges infect the ayer and mindes of men.

It is notoriouſly knowne, how *S.H.* himſelfe hath diſputed & preached dangerous poyntes, and how in his ſaide laſt booke he brocheth a conceapt as if there were no *Witches* at all: yea, it ſeemeth by his ſo dallyinge with *Modu* his Deuill, that he his of minde ther is no Deuill at all. (Even as an Atheiſt in open Court, takinge advantage of ſome wordes of *S.H.* his Maſter, ſaide openly, *My LORD, if any here can proue ther is a God, I will beleiue it.*) I will not ſpeake of his immodeſt ſtile, and laſcivious penn: but, (which are matters of ſequence) It is alſo too well knowne, how a man of no meane place, hath ſcurrilouſly ſcanned the ſtorie of the flood, and by pregnant demonſtration out of his geometricall proportions found out, that if that be true which is ſayd of Noahes Arke, ther ſhould be allowed to the ſtaule of a great Oxe, or of the mightieſt Eliphant, no more rhome then the bignes of a mans thombe. As alſo how like a tale it is, that 5000 *men, ſhould be fedd with 5. loaues. math.* 16. Agayne, my ſelfe haue heard a man of no meane reckoning

ning, bowldly deſcant vppon the ſtorye of *Sampſons* Foxes(*Iudges* 15) gallantly glancinge at,and wantonly applyinge their being tyed by the tayles. Againe ſportinge at the fact of the ſayde *Sampſon*, who (like a madd whorſon(ſo were his words,) ſhould lift off the gates of the Cittie *Azzah*, and runne away with them(and the two poſtss and barres) to the topp of a mountayne. *Iudges*. 16. (but wheiher our true *Sampſon* of whom this was a tipe, will take this in good parte let him looke to it.) Alſo, allegorizinge on the ſtorie of the fall of *Ierichoes walles* at the ſound of trumpets made of Rammes hornes(*Ioſh*. 6.)and very pretily and pleaſantly (at leaſt as he thought) wiſhed hornes on his head that would ſo literallie take it. Agayne Ijbinge at the fact of *Iael*, as if women had more allowance then men to committe a flagitious and perfidious act. Item,that the doctrine of predeſtination,as now it is taught amongſt vs by many,is deſperat, binding vp the hands of God that he cannot haue mercy though he would, ſo that preachinge may well inough ceaſe, and praying be let alone. theſe were the times wherinto we were fallinge.

If now the freſh witt of a luſtie gallant would

would let looſe the raines of his venterous and viperous tongue, I beſeech you might he not in like manner call into queſtion (and ſo make ſporte with) ſuch workes as were performed by the *Apoſtles* thẽſelues, & ſay, the people were thẽ deceaued (ſimple men) even as poore M. *Fox* was, as is commonly obiected? And I praye might not the matter be out-faced, that the fact of *Peter* & *Iohn*, (*Actes*. 3.) was much like vnto the Creeples and blinde mans cure at *Saint Albones*, the fraude wherof the good *Duke Vmphrie* detected? If this then may befall the writtinges inditted by pen-men ſo directed that they could not erre: what ſhall I looke for, who cannot wryte or ſpeake as I would I could.

Yet I cannot paſſe over in ſilence, the ſtrange works of God in theſe our dayes, who hath of late rayſed vp in diuers quarters & coaſts of the land (yea, and brought them home to our doores) a great many of examples as prints of his preſence. And namely, at *Northwich*, at *Woolwich*, at *Notthingham*, at *Burton*, at *Colchester*, in *London* in *Lankaſhire*, and further off (as I heere) in *Kent*, & in *Suſſex*: and it may be thought he will yet come neerer to the dwellings of

ſome

ſome: even as if he ſhould ſay, holde your peace yee poore afflicted for my names ſake, I will take the cauſe into myne owne handes, and be revenged on the violent & wilfull oppoſitions of men, againſt the manifeſt workes of myne owne power.

And thus hauing reported and diſcourſed of this matter touchinge *Mary Glouer*, to the comfort I hope of the godly, and ſuch as feare God vnfainedly, with a reſolut purpoſe to liue thereafter: and hauinge giuen a caveat or warninge to others, betimes to be wiſe and to kiſſe the Sonne, before he be angry and ſo they periſh in the midſt of their ruffe: I end. Now to our mightie and eternall God, our good, gratious, and mercifull Father in Ieſus Chriſt, to God onely wiſe, be yealded from all Saints in all ages, through the working of the bleſſed ſpirit, three perſons and one true and euer liueinge God, all power, maieſtie, glorie, wiſdome, prayſe and thankſ-giuinge, foreuer and forever, Amen

Amen.

BRITISH
MUSEUM

Mary Glouers meditation.

Pſalme. 116.

I loue the lorde becauſe my voyce,
and prayer heard hath he:
VVhen in my dayes I cald on him,
he bowed his eare to me.
Even when the ſnares of cruell death,
about beſett me rounde:
when paynes of hell me caught & when,
I woe and ſorrowe founde:

Vppon the name of god my lorde,
then did I call and ſay:
Deliuer thou my ſoule o lorde,
I doe thee humblie praye.
The lorde is very mercifull,
and iuſt he is alſo:
And in our god compaſſion,
doth plentifullie flowe.

The lorde in ſafetie doth preſerue
all thoſe that ſimple be:
I was in wofull myſerie,
and he relieued me.
And now my ſoule ſith thou art ſafe,
retourne vnto thy reſt:
For largelie loe the lorde to thee,
his bountie hath expreſte.

Becauſe thou haſt deliuered,
my ſoule from deadlie thrall:
my moyſted eyes from mournful teares,
my ſlydinge feete from fall:
Before the Lord I in the lande
of life will walke therefore:
I did beleeue therfore I ſpake,
for *I* was troubled ſore.

The Second part.

I ſaide in my diſtreſſe and feare,
that all men liars bee:
what ſhall I pay the Lord for all,
his benefites to me?
The wholſome cuppe of ſauinge health,
I thankfullie will take.
And on the Lordes name I will call,
when I my prayer make.

I to the Lorde will pay the vowes,
that I haue him behight:
yea even at this preſent time,
in all his peoples ſight.
Right deere and pretious in his ſight,
the lorde doth aye eſteeme:
the death of all his holie ones
what ever men doe deeme.

Thy ſervant lord. thy ſeruant loe,
I doe my ſelfe confeſſe:
Sone of thy handmaid, thou haſt broke,
the bondes of my diſtreſſe.
And I will offer vp to thee,
a ſacrifice of prayſe:
And I will call vppon the name,
of god the lorde alwayes.

I to the lorde will paye my vowes,
that I haue him behight:
Yea even at this preſent time,
in all his peoples ſight.
Yea in the courts of gods owne houſe,
and in the midſt of thee:
O thou Ieruſalem I ſaye,
wherfore the lorde prayſe yee.

You that before with minds a mazd,
in haſt did runne to ſee:
Such wofull ſightes as then were cauſ'd,
by great perplexitie:

whoſe mournfull eyes in meaſure great,
ſalt teares a pace downe ſent,
And tender heartes in breaſtes did beat,
at *Glouers* chaſtiſement:

Yow that in former dayes haue bene,
at ſuch deſerued payne:
what now for comfort may be ſeene,
come once and view a gaine.

And come with wiſe & thankfull hartes,
to ſee, and learne to ſay:
God doth not then reſpect deſerts,
When troubled ſoules doe praye.

Though man be borne to miſerye,
though ſinne be cauſe of woe,
though Sathans cruell tyrannie,
be harde for to vndoe:

Yet ſhall you ſee the mightie God,
hath cruſht his head in ſonder,
and quite remov'd that former rodde,
that made yow ſo to wonder.

Come helpe me now to celebrate,
the prayſes of the Lorde:
that earſt bewayld my troubled ſtate,
ſome comfort to afforde.

Let not this worthy worke o Lorde,
in ſcilence hidden be:
which thou in mercie didſt accorde,
in time to ſheew on me.

Let all thy ſainctes reioyce to heare,
and ſee thy gratious hand,
and let thy foes be ſmitt with feare,
that did thy worke withſtand.

And let thy mercyes neuer fayle,
which ſheewed thou haſt on me,
the force and crafte of foes to quayle,
that wiſht my fall to ſee.

Forgiue them that to worke my woe,
did try thy force and might,
A contrite heart giue me alſo,
in preſence of thy ſight.

Vnto my parents wiſdome giue,
and grace to know thy will:
Vnto thy children, ſo to liue,
as peace their dayes may fill.

Yow that did come to ſee my payne,
to laugh, to mocke to iudge,
I warne yow come no more in vayne;
let fooliſh fancies trudge.

But if as once yow ill began,
ſo, ba ide yow will remayne,
as no aduiſed counſell can,
reduce your myndes agayne.

If neither former hand of God,
nor this be ought regarded,
the iuſteſt Iudge prepares his rodde,
his foes muſt be rewarded.

I neither praye nor wiſh your ſmarte,
I wayte not your confuſion:
I doe deſire with all my heart,
your ſound and true conuerſion.

Its eaſie for to carpe and ſnatch,
fooles boaltes are ſhootinge euer:
A buſie brayne much more doth hatch,
then pen or tongue deliuer.

Did euer worke of God or Saintes,
eſcape the poyſoned tongues?
For proofe of this, marke many playnts
in poore diſtreſſeds ſonges.

who

Who reads that ſacred booke ſhall find,
Chriſts actes and doctrine true:
of every wicked carnall minde,
deemd wicked, looſe, and newe.

What then, if ſome ſay, alls deceyte,
Ile pawne my ſoule thereon:
Ile proue it to be counteefeite,
ere many moneths begone.

Though *Gallen* and *Hipocrates*,
will natures workes advance,
or one as wiſe as *Socrates*,
will help them lead the daunce.

Though ſome ſaye (well) they wot not
to iudge in ſuch a caſe, (what
but natures force with ſome deceyt,
may ſurely be in place:

Who cares for theſe or any ſuch,
truth ſtandes, her foes doe fall,
God doth eſteeme his name ſo much,
as theſe in vayne doe braule.

VVherfore all wiſe and ſober mindes,
marke well Gods hand, and ſaye,
thy name be prayſ'd, that truth defends,
though wicked men ſay nay.

FINIS.